B. B. & C. I. Society 28th Sept. 18

Registered No. 37 of 1871.

The Bombay Guardian.

VOL. XVIII.—New Series.—No. 31. SATURDAY, SEPTEMBER 28, 1872. [Rs. 9 per annum ; with Indian Postage Rs. 10-10 ; to England Rs. 13-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—There is much distress in several parts of our Presidency, especially Khandeish, caused by the disastrous floods a fortnight ago. It will be the privilege of those who have been exempt from these losses to come to the help of the sufferers. The *Times of India* offers to receive and forward contributions in aid.

—The *Indian Statesman* of the 25th, noticing a paragraph in our issue of the 14th in which we spoke of Caste as essentially incompatible with the service of Christ, says, "This is hardly consistent, we think, with what we have seen in the same journal on the same subject in the last few weeks." We assure our contemporary that we have never held but one opinion on the subject. What we said in our issue of August 24th (to which the *Statesman* probably has reference) was that "Religion does not consist in outward things, in dress, in the wearing or not wearing of a beard, in mustachios or non-mustachios, in the fashion of the hair, in the turban, in a string, in articles of food, &c. Practices which bear no false testimony and are in themselves a matter of indifference, need not be abandoned by the convert. If the wearing of strings has the force of testimony to a false religion, they should be abandoned." We then mentioned Caste as constituting the great barrier in the way of a convert's residence with his relatives; but so far from intimating that the convert might conform to it, we said:

"A man must forsake father and mother, sister and brother, rather than deny Christ; he must go forward in the path of life even if his nearest of kin curse him at every step or throw themselves on the ground before him; but if he hold fast his fidelity to Christ and still remain among his people, exhibiting all meekness and love, the fruit will be glorious."

That is to say, if without compromising his Christian principles, he can remain in the paternal home, well and good; the difficulty of doing so is however made very great by reason of Caste, compliance with which is out of the question.

—The editor of the *Anglo-Catholic*, in the columns of the *Times of India*, instead of hastening with thankfulness to withdraw his charge against the Rev. Mr. Taylor, declared by us to be utterly groundless, asks if we have the authority of Mr. Taylor for this declaration. We have.

—There has been disappointment and sorrow of heart at Trimbuck near Nassick, where multitudes had gathered to wash away their sins in the Godaveri. The Godaveri suddenly rose and washed away many of those that were sleeping on the banks. Fifty bhairagis or religious mendicants are said to have been swept away. The flood not only took off the sins but the sinners, conceiving that they belonged togethey And there is a great outcry because the pilgrims, male and female, have been deprived of one of their usual privileges. The *sadoos* (holy men) have not been allowed to go through the streets in procession, in a state of absolute nudity. This is Hinduism in 1872.

—The *Indian Mirror* speaks boldly and to the point regarding the letters elicited by the Archbishop of Canterbury's remarks on heathenism:

"Two young Natives of Bombay, now in England, have written to the *Times* condemning in very strong language certain remarks recently made by the Archbishop of Canterbury at a public meeting in Carlisle. We admire the independent and fearless tone of their communications, which the reader will find elsewhere in our paper. Evidently they have acquired their pluck on the 'free' soil of England. But we must confess we cannot regard their courage as of the right stamp. We see in it less of the independence of honest faith than the impudence and audacity characteristic of thoughtless, angry youths. Surely Messrs. Kapadia and Thakur could have given vent to their feelings more calmly and respectfully, and with becoming regard for the position and character of the Archbishop. It is easy to anticipate how an enlightened public will treat their uncourteous attacks upon His Grace when their own 'insincerity and hypocrisy' are taken into account. They seem to feel both pride and pleasure in calling themselves heathens—with all their civilization and beef-eating, mind; and yet (how logical!) they arrogantly rank themselves as followers of Mr. Spencer and Mr. Darwin. The truth is they are not sincere Hindus, not genuine heathens; but infidels and unbelievers who have humiliated themselves by airing their bragging scepticism in the columns of the *Times*. No doubt there are better specimens of truly educated Natives of India in England."

—The Brahmos of Calcutta are in two divisions, the Conservative and the Progressive. A lecture was lately delivered before the first of these, On the superiority of Hinduism to all other religions. What a pity that this blessed religion does not permit its votaries to preach the glad tidings of Hinduism to the benighted people of other lands!

—The horrors of "the middle passage" cannot be said to belong to the past, while such descriptions as may be found in our Epitome of a captured slave dhow, belong to the present. Our attempts to deal with the slave trade by capturing the vessels in which the slaves are conveyed to Turkey and Persia, have one manifest result,—they greatly increase the misery of the poor slaves with the exception of the few who are liberated. The trade must be dealt with in Africa; and the powers that tolerate it must not be recognized while they do so. There is a great deal of hypocrisy about our efforts for the suppression of the trade. England is on terms of cordial amity with nations and governments that support the system, and while this is so, the capture of an occasional dhow will not greatly tend to mend matters. From Kilwa alone 20,000 slaves are annually shipped, a much larger number perishing before they reach the coast.

—Two corporals of the Royal Marines at Gosport were lately condemned to 84 days' imprisonment with hard labour for insubordination and disobedience in preaching in the open air. We see it stated that the discharge of these men from the army has been purchased. We see by this what a tendency our military system has to reduce the soldier to a machine. There is something very false and unnatural about a system that takes away from the individual the common rights of the citizen, and makes him over to his commanding officer to be subject to him in all things. Is the system a wise one, in a worldly point of view? Does it really make the man a better soldier? Years ago, we have expressed the opinion that the system is founded in error, and that in order to be fitted to meet Her Majesty's enemies, it is not necessary that men should be just soldiers and nothing else. They would be vastly happier and better and more useful, if they followed some civic and remunerative occupations during that large portion of their time which they ordinarily find it so hard to kill.

The following on this subject is from the *Lucknow Witness*:

"There is not a military station among the thousands with which the British Empire has encircled the earth where annoyance and disturbance have not been experienced from drunken, disorderly soldiers. We know not who was disturbed by the preaching of the marines who were imprisoned, but there appears to have been much greater effort to save the people of Gosport from the annoyance of listening to a warm exhortation from men who were inviting sinners to Christ than was ever made to save the residents of any station from the disorderly conduct of men who are, to say the least, not much disposed to preach. There is no doubt that the public sentiment of the country will sustain soldiers when off duty in the exercise of rights and privileges enjoyed by civilians, and will effectually condemn any order which seriously interferes with good men in their efforts to do good."

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SATURDAY, SEPTEMBER 28, 1872.

THE WILL AND THE WAY.

There is a man named Goble, who is a man indeed, and a sketch of whose career many may find it profitable to contemplate. We would especially recommend to the young men of this country to give their attention to this sketch, as it very strikingly illustrates what the people of India have always had great difficulty in understanding, how much a single individual with a right will may accomplish, in the face of very adverse circumstances. There are many among us who would gladly be reformers, but they are hampered by the belief that no very decided measure of reform can be carried out until they have got a large band of workers to take the first step together.

Mr. Goble was born in the United States. From the fact that at a certain period of his life, when a missionary in Japan, cut off from all supplies by the American war, he

was able to support himself and his family by mending shoes for the Europeans, we infer that in early life he must have been a cobbler, as Carey was before him. In his schoolboy days he saw in the geography a picture of a Japanese lady in a sedan chair, and this seems to have been the beginning of his interest in Japan. He was converted in 1846. But we will let him tell the story himself, as we find it in a recent number of the *Freeman*, in the report of an address given at the Metropolitan Tabernacle:

"In the year 1846 God called me to consider my ways and to seek His face and favour, and I then felt that I had found peace in believing in Jesus. From the time I first became a member of a church in my native place, something seemed to tell me in my consciousness that the Lord had a work for me to do far away in some distant land; I knew not where. The subject seemed to be continually upon my mind that I must go and preach the Gospel somewhere where others had not preached it. I thought of the distant Indian tribes of America, and of various parts of the world, but not until the year 1850 did I ever think of Japan as a missionary field. I had consulted with the members and deacons of our church, but they all said, 'Wait, the Lord will send you forth if it is His will that you should go; you need not trouble yourself about it; wait the Lord's time.' But my good pastor had other thoughts. He thought it might perhaps be my duty to go and find a field where the Lord would give me an opportunity to labour for Him, and at last the Lord did open a way for me to go and see what kind of a country Japan might be. I had no thought just then of entering upon missionary work, but, being in New York, I heard that an expedition was being fitted out to go and make a treaty with Japan, and from the first time I saw hand-bills posted on the walls of the city asking for people to engage in the expedition, something seemed to tell me that that was an opening for me, and so I joined the expedition and went to Japan, sailing from America on the 24th November, 1852, and arriving in Japan on the 8th July, 1853. On my way to the country I was permitted to see something of the coasts of India and China, and I learnt something of God's dealings with the people and of the mission work in those lands. This prepared me to understand better the heathen people among whom I was soon thrown in Japan. Many of my comrades on board of the ships of the expedition, finding a harmless, quiet, and peaceful people, apparently happy in their own enjoyments, said that they hoped missionaries would never go to preach among them to make trouble there; but I asked them to tell me why they should be left in their own quietude to go down to death and ruin. I asked them if there was any other way of salvation for sinners but through the atoning blood of Jesus. They did not seem to know much about that, but they thought any way the missionaries would do more harm than good. However, the more I became acquainted with the people the more I saw they needed the Gospel and were in darkness and ignorance, and when I became sufficiently intimate with them to know their own ideas, I found they were already dissatisfied with their old religion, and seeking something new. The various faiths that prevailed had no hold upon them, for while they had the beautiful systems of morality there was no life in those systems. The people disregarded the teachings of their priests, and were going down to death. I then desired that they might have the light of the Gospel, and have the Bible translated and given to them in their own language, and I resolved in my own heart, if God would give me grace and the opportunity, I would become a missionary to Japan. After remaining there about two years, and obtaining through our ambassador a treaty with that country, opening it to commerce to some extent, we returned to America, and my pastor and other friends then thought it was best for me to enter upon a course of preparatory study. They believed from the letters I had written to them and from what I told them on my return, that Japan would soon be opened to the Gospel, and so according to their arrangements and advice I spent four years at Madison University, in New York State, preparatory to going again to the mission field. In 1859, having completed my course of study, I received an appointment from the Baptist Free Mission Society of America to go to Japan as their missionary. Though I had hundreds of friends on every hand in the various churches of New York, who seemed as they met me and took my hand to bid me farewell, to give me the right hand of fellowship, and to wish me well, and to pray for God's blessing upon the mission on which I was about to embark, I have found since that they all thought I was going to a place whence I should never return. They had heard wonderful stories about how dangerous a position foreigners would occupy in Japan in regard to the safety of their lives, and the doubt was so strong in the minds of many of them, that even the executive committee of our Board at last, when we were about embarking, told me that if I failed to get a foothold in Japan I might go to China. I thanked them for their liberal permission, but told them I had no more doubt of getting an entrance in Japan as a missionary than I had that the sun would continue to rise and set in its usual course. When we arrived in Japan in April 1860, we seemed to find favour with the people, and hoped in two or three years all restrictions would be removed. Our fond expectations were not, however, all realised, and after almost thirteen years there it is only just now recently that the obstructions have begun to be removed, and the way has become clear for the preaching of the Gospel. After labouring there for about two years, applying myself to study and preparing to preach the Gospel, I received news from home that the Board could no longer give us support. You know of the great and bloody war that sprung up in our country (America) about that time. Then our funds were sadly lessened. We had missions in other lands that had been longer established, and they said they should be compelled to ask us to return, as we were the only missionaries in Japan, and it would be a smaller loss than to recall missionaries from older fields. Upon the receipt of this news I sat down and wrote to the secretary, stating that I was not disheartened, that I believed God had sent me there, and I regarded it as my duty to stay and take care of myself. If hereafter the friends in America would send us aid we should be glad to receive it; but, if nothing more, we should be glad to know that they remembered us before the Throne of Grace. Having received £100 with the last letter, I went on with my studies for a short time, waiting to see what the Lord would have us do; but the money was soon expended, we were getting involved in debt, and there seemed to be no way for us to live there. My dear wife and myself said, sometimes, as we talked the matter over, that perhaps we had made a mistake and ought to have gone home when the secretary sent us word, and ought to have taken the £100 to pay our passage back. The time at last came when, one evening, after I had been looking about the foreign settlement, trying to earn my bread, my wife told me the last food was on the table, and she did not know where to-morrow's breakfast and dinner would come from. I said, 'The Lord will provide,' and the next morning I had to go out, and, as we say in America, 'run my face a little further.' I went to the greengrocers and shopkeepers about our home, and asked them to trust me a little more. I said I had books, and some furniture, and I would sell them if I could not pay otherwise, so as not to wrong them. We had our breakfast, and after family worship there came in a man with a back-load of shoes to be mended. He said some of my friends who were willing to befriend me, Englishmen, Americans, Germans, and other nationalities, commercial men not particularly interested in the mission work, had learnt that I had a box of cobbler's tools, and understood mending shoes, and just then such a man was very much needed. They had been there two or three years, and they had had to throw away their old shoes before they were half worn out, because there was no one to mend them. Some enterprising friend collected the old shoes from his friends, and sent a coolie with a back-load, stating that if I began at that they would support me. I went to work, and very soon paid my debts. The work came in so rapidly, that I was obliged to employ natives to assist me, and I used to have five or six sitting round me while I gave them instructions how to do the rough parts, and what they could not do I did myself. I thus earned my living, and for a time I laid by between £40 and £50 a month. By the time the work slackened, in two or three years, we had begun to get a house of our own. Then some Chinese shoemakers came into the town, and the work was divided, and I had to dispose of my native assistants and work alone. Then I put my Greek Testament by my side, and employed a Japanese at about £2 a month to write out from the Chinese Testament. Then I corrected and re-corrected, sometimes spending a week over a verse or two. Finally, the shoemaking failed entirely, and I was compelled to give that up because I could not get enough to do to pay for the time. But just then another friend, in whose house I lived, came to me and said, 'Do you know anything about house-building?' I said I had had considerable to do with it, for my father's family were originally builders in America, and I knew a great deal about the principle of building, although I had never been regularly in the business, 'Well,' he said, 'you speak Japanese better than any one else I can find, and I want to give you something to do. I am going to build storehouses upon some property I have bought here. It will cost some thousands of dollars, and I will give you the superintendence of the work—to employ natives, buy the material, and I will give you ten per cent. on all the expenditure.' I said, 'That's a bargain,' and so I commenced work. When I had got this job nearly completed, others came in, and for two or three years my hands were full. I sometimes had 600 or 700 men employed at one time, and for nearly the first year I was in the habit of paying every man individually night by night, so as to get their confidence; but I found it too troublesome, and I had afterwards to adopt the system of paying them every Saturday night. I was thus enabled by my earnings to pay off all my debts, and get a house of my own. Three years ago I gave up business, and sat down to the work of translation only. I had also desired to have a printing-press, because I saw around me a people the poorest of whom could read any book printed in their own language."

It was only after a good many unsuccessful efforts that he at last obtained a printing-press, given by a Society in London. Before this, however, he managed to get his books printed by the Japanese mode. Mr. Goble has nearly completed the translation of the four Gospels, the Acts and an Epistle. Our readers will be interested in another extract:

"When I got on board the ship to come home, I found that I was a fellow-passenger with the great Embassy to America, in which was Iwakura, the Prime Minister of the Japanese Empire, and I was very agreeably and greatly surprised the third day after leaving Yokohama to be told by the American Minister that the Prince Ambassador had asked for the American missionary on board, and wished for an introduction. I went immediately to where he was sitting on the deck, and was introduced. He rose and took my hand very cordially, and said, 'I have asked for this introduction, because some of the members of my Embassy told me there was a Christian missionary on board, and we have two commissioners especially appointed to inquire into the Christian religion with reference to the repeal of the old law against Christianity, and we wish for instruction upon this point.' I had been desirous of having an opportunity of speaking to him on the subject of Christianity, in order to get him to use his influence for the repeal of the old law, and for the liberation of the old Catholics who were under persecution in Japan, and now God gave me the opportunity to introduce to him the Gospel of Jesus Christ. We had several general meetings and constant conversation, and the chief ambassador, and the two who were specially appointed to inquire into Christianity, were constantly asking about different points of law that they had met with in books I put into their hands. They told me their own Government were already prepared for entire toleration of Christianity, and the only thing that had prevented them for the last twelve months was that they feared the influence of an opposition party that still stood out against Christianity and foreign intercourse. They themselves, however, wished all foreign lands to understand that they were friendly to Christianity, and that if some influence would be brought to bear by foreign Governments that would give them an excuse to repeal the old law, they would be glad to do it. When we arrived in San Francisco, I called a meeting together of all evangelical pastors, but they failed to get up a petition to ask the Japanese Government for the repeal of the old edict. In New York, however, a meeting of the Evangelical Alliance appointed deputies to go to Washington to secure an audience with the Japanese ambassador, and seek to get the old law repealed. The

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ambassador had constant communication with his own government by telegraph, and a message soon came back that the old edict, which had been in force for 250 years, was repealed, so that hereafter there will be no obstruction to the preaching of the Gospel or sending forth the printed Word in all that land. I am therefore in a great hurry to get back again to continue the work, and I have come to ask the assistance of the English Churches, for men to go as missionaries, for money for the printing press, and for aid through the Bible Translation Society, in printing the Bible."

We thus see what energy, devotion to a single end, and trust in God can accomplish in the absence of all the adventitious helps on which men generally rely. Mr. Goble has evidently been in the habit, from early life, of laying a firm hold upon every thing that would tend to make him independent of these helps, and has been enabled by the grace of God to free himself from that subserviency to man and custom which hinders so many a one from finding out what is in him. Mr. Goble is now, no doubt, approaching Japan once more, and we hope that it may be his privilege to see much fruit of his labours.

THEISM IN WESTERN INDIA.

The Brahmist missionary from Calcutta, the apostle of Theism, who has lately been visiting this Presidency, has no reason, we believe, to complain of any want of attention on the part of the educated classes of Bombay and Poona. His public addresses have been well attended and he has doubtless received a hearty welcome in private. As to the permanent fruits of his visit we are not yet in a position to judge. The doctrines that he inculcates require no great intellectual or material sacrifice on the part of those that hear him. They hear him discourse with pleasure on the Unity of God, the Fatherhood of God, his paternal love for all his creatures, his readiness to hear and answer their prayers. In these, there is no great assault made upon the Hindoo mind, which is accustomed to hold the unity of of God at the same time that it maintains the propriety of polytheism. When the Baboo speaks about the evils of idolatry and caste, his hearers can assent to the proposition, saying in their hearts, All in good time; there is nothing very terrible involved in these; as God pardons our other sins he will pardon these; Rome was not built in a day; we must follow our intuitions; when they compel us to break with all our friends, by the out and out renunciation of these things, we will do so; but our intuitions now require us to follow peace with those of our own household and clan. Again, the Baboo addresses some who have had more or less conviction on the subject of Christianity. What they have learned about the Gospel of divine grace for all mankind, finds a response in their consciences; and they see it exercising a surprising power for good over those who heartily and unfeignedly embrace it. They see that in many instances it leads men to do what nothing else under the sun leads them to do; to give up habits that have strengthened with their strength from childhood; to overcome passions that had the complete mastery of them; to come out from a world whose good opinion they idolized, and fearlessly encounter its opposition; and to enter upon a life of self-denial and usefulness. Facts like these have powerfully arrested their attention, and they have begun tremblingly to inquire whether this Gospel has not a claim upon their obedience. Then the formidable dangers and trials connected with the profession of Christianity have risen to their view; they have looked within for the strength to make the required sacrifices, and found themselves without it. They have now turned a willing ear to those who offered to show them, from European literature itself, that Christianity was false, a human invention and not a divine system. These objections and infidel suggestions did not altogether satisfy them, and they could not entirely banish the feeling that there was a kind of evidence about the system that these did not touch. The very spirit and tone of the writers of these anti-Christian books, seemed so very different from and so far inferior to the spirit manifested by Christian writers, that they could not resist the feeling that the objectors were chiefly impelled by their repugnance to the self-denying doctrines of Christ. The desire to glorify humanity was in striking contrast with the endeavour of Christian writers to show that man had no ground of confidence in himself. Well, there is a class in this neutral, halting, hesitating position, and some of these have heard the Baboo lecture. They have an aversion for idolatry and for other peculiarities of Hinduism, and feel the need of something to take its place; a number of reasons combine to indispose them to embrace Christianity; but here is a system that spares the people of this country the humiliation of receiving the religion of the dominant race, allows them to regard themselves as particularly enlightened, not merely in contrast with the rest of their countrymen, but even as compared with the mass of Europeans; a rational religion, found out by our own superior sagacity; and, above all, one that requires us to do no violence to life-long habits and associations, that does not say, "Except a man deny himself and take up his cross he cannot be my disciple."

Baboo Pr. Ch. Moozumdar generally, or at least frequently, takes the text of his discourse from the Bible. He will, for instance, take the text, "God is a Spirit, and they that worship him must worship him in spirit and in truth," and discourse very eloquently upon the spirituality of God. Of course there are a number of things which the Author of the words believed to be of vital importance, but which find no notice in the Baboo's discourse. In order that we may worship God we need to know something more than the fact that He is a Spirit. The mere spirituality of God, apart from his other perfections, constitutes no basis for a knowledge of God on our part. He that said, God is a Spirit and they that worship him must worship him in spirit and in truth, said also, and with the greatest possible emphasis, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him," and "No man cometh unto the Father but by me." Christ would never have been crucified if he had simply propounded the doctrine of God's spirituality. He was willing to die upon the cross in attestation of those truths that constitute the peculiarity of Christianity, the just for the unjust, that he might bring us to God.

Here we have a specimen of the Eclecticism of the Somaj system. Just as in the second century, it pleased the philosophic spirits of Greece and Alexandria to deny that there was any one exclusive revealed religion, and to undertake to cull a religious bouquet for man's spiritual needs, from the various religions found among men, so with our modern eclectics. But the very power to make such a choice for all men, is virtually a claim of the most exorbitant kind. How can we accept what these mint-masters of religion offer us as the genuine religion for humanity unless we know that they have been specially commissioned by God, and have a divinely given unerring standard whereby they are enabled to find out just what is divine in Christ's teaching and what is not? Christ said to his hearers, "If I do not the works of him that sent me, believe me not," and there was not a single one of all his foes, that denied his miracles. But Baboo P. C. Moozumdar sits down on a far higher throne than Christ, and Christ has to stand at his bar, and be interrogated as one whose discourse is four parts falsehood and one divine truth, the Baboo having the power to distinguish between them, and separate the good from the bad. Yet the Baboo does no mighty works to show that his wisdom is the wisdom of God. Are we wrong in saying that his pretentions are simply exorbitant?

We may in our next issue take up some points in the Theistic system which offers itself as the substitute for all the religions of the world.

WHAT IS TRUTH?

To be put in trust with the Gospel. (2 Thess. ii. 4.) He speaks of this as a very precious deposit, not to be entrusted to any but persons of well attested fidelity. The great recommendation is to have the spirit of the Gospel. The grand condition is that we should please not men, but God, who trieth our hearts. We hear sometimes of new examinations to which old servants of Government are subjected; if all were to be put out of the ministry who were more concerned to please men than God, a vast number should be thrown out of employ. Some unconsciously deceive themselves, persuading themselves that it is God's will they should do their best to please those whom they address. There are many followers of Balaam; desirous of serving God, not to break with him on any account, and at the same time to get the good things promised by a rich and worldly congregation. The Bible is a large book with very varied contents, and it would not be strange if a man could not always find something to please his audience, without splitting on this and that rock of unpalatable doctrine. Here is a question for them: Does my ministry tend to raise up a peculiar people like the followers of the apostle, self-denying, unworldly, Christ-loving, prayerful, faithful men and women? Do I appear among men to know nothing but Christ and him crucified?

A cloke of covetousness. (5.) The frequent references to this matter show that even thus early it was understood that men were likely to seek ministry in the church for the sake of the emoluments, for the sake of a living. Covetousness is the very opposite of faith; it says virtually, God is not, we must look out for ourselves; and this in the church, the ministry.

Walk worthy of God. (12.) So as to reflect lustre and dignity upon Him whom you serve. The character of the Master made known by the scrupulous abstinence of the servant from all evil, his kindness, his humility, his devotion; or falsified among men by the opposite of these things.

Receive it as the word of God. (13.) It was accompanied with divine credentials. Paul's appeal was especially to the prophecies.

Which effectually worketh. Having once received it, they had the witness in themselves.

Forbidding us to speak to the Gentiles. (16.) This is said of the Jews generally. Nothing embittered them so much against Paul and his companions as his opposition to the middle wall of partition.

As the Gentiles which know not God. (iv. 5.) They that know God, know Him to be of purer eyes than to behold iniquity, and realize Him ever present with them, and would be filled with horror by feelings of concupiscence, dishonouring that sacred presence. Lustful feelings and complacency in God cannot possibly go together.

Defraud his brother. (6.) The reference is to marital rights.

Despiseth. (8.) Setteth at nought a brother's rights. We must remember that these converts had freshly come out of a grovelling heathenism, and needed instruction in the first principles of Christianity. They had received Christ as their deliverer, but needed instruction as to the work of the Spirit.

Walk honestly towards them that are without. (12.) Paul here indicates that it is of the highest importance for converts to make it manifest to the world that they have not been actuated by interested motives in joining Christ's Church, not to get things made pleasant for them, not to lead a life of ease, not to receive support. The world will impute the interested motives while it has the semblance of a pretext for doing it, and this semblance must be taken from them at any cost. The convert must be willing to work with his own hands, to engage in manual labour; by hard work to show that he is not seeking ease; must be willing to do drudgery, accept of the humblest employment rather than be dependent. He must pay his way with the world. It is a terrible reproach when a Christian owes money and does not pay it; and he should live by the lowest scale of expenditure, until he has paid off the debts of former years. Man's law may let him off from these old debts; but the law of Christ, the love of his neighbour as himself, will not let him off. At all events he is bound to give the fullest expression to the law of disinterested love, and to show even cavillers that he is thoroughly sincere and single-eyed in his service of Christ.

We which are alive. (15.) We survivors of those who have been taken away. It was evidently intended that the church, from the beginning, should look for Christ's coming. At first the Thessalonian Christians had their minds so full of this expectation, that death seemed a misfortune; their departed friends had missed the opportunity of meeting Christ in glory. It took some little time to enable Christians to grasp the truth that death was no frustration of their hopes.

Together with them. (17.) Christ's resurrection preceded his ascension; the resurrection of believers is represented as occurring before their ascension. As Christ ascended in a cloud, so they shall ascend. They go out to meet him, as one goes out to meet an expected Lord, as Zaccheus and others went out from Jericho to meet Christ and return with him; as the ten virgins went out to meet the bridgroom and return with him. It is perhaps a little difficult to reconcile what is said, v. 16, "For the Lord shall descend from heaven, and the dead in Christ shall arise," with what is said, v. 17, "Then we shall be caught up with them to meet the Lord." The sign of the Son of Man shall appear, and then the Son of Man, we are told in the Gospels. We do not know what is meant by the sign of the Son of Man; it may be a manifestation such as is here spoken of, v. 16. The events of that time shall, in the nature of things, be quite different from anything ever witnessed among men, and they can only be expressed by shadowy figures, being in advance of our experiences. There is no reference in this passage to any union of the spirits of disembodied believers with Christ, but we learn elsewhere that to be absent from the body is to be present with the Lord. The apostle is here speaking evidently to those who found it difficult to conceive of existence apart from the body, and who would have derived little actual consolation from a statement of the spirit's happiness at death. The intimation of this truth is not withheld; it is given in the next chapter, v. 10; but the apostle addresses himself specially to their feeling on the subject, and gives them consolation that they can appreciate.

Ye are all the children of light. (5.) The apostle did not trouble himself to put doubts into the minds of young converts; he thought it the best thing for them to have an unwavering faith; only under the pressure of undeniable facts would he teach them to doubt their acceptance. Doubts are seldom helpful; they are in their nature paralyzing; if we *have* Christ, they only harm us; if we *have not* Christ, they are necessary, that we may give up a false hope and get a good one. But it is a great mistake to set young converts on the track of doubting; they are saved by faith. The hope of salvation is the helmet (8), an important part of a soldier's armour.

We should live together with him. (10.) Here is indicated the great fact that death does not suspend our union with Christ.

Edify one another. (11.) Nothing will conduce more to the development of a church of the highest type, than this mutual edification, each being solicitous for the growth of the other and labouring for it.

Over you in the Lord. (12.) Your presidents, literally. Can anything be clearer than that the primitive churches had those that were over them in the Lord, set apart for the work of directing and instructing the rest,—pastors, teachers, deacons, elders?

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—We have lost a sister, and heaven has gained a saint.

Mrs. Elizabeth Wilcox received Christ, and salvation in Him, at a fellowship meeting early in January of this year. She joined the Methodist Church at the time of its first organization in this city. She has passed through a series of Providential trials for the development of her Christian character, and has suffered severely from liver complaint with other complications for the past three months, and died in the Lord yesterday, the 23rd instant. I saw her a short time before her departure. She was resting sweetly in Jesus: no shadow of doubt about her salvation, not the slightest dread of death, conscious that Jesus had taken away all her sins, and that death hence had no sting for her. She cheerfully resigned her husband and six young children to God's care, bade them adieu in hope of meeting them all in that glorious country where "there shall be no more death, neither sorrow nor crying." God bless our dear Brother Wilcox and his motherless children!

WILLIAM TAYLOR.

Bombay, September 24th, 1872.

Epitome of News.

SATURDAY, SEPTEMBER 21, 1872.

—The *Bombay Gazette*, speaking of the Dawson Search Expedition, says: "As regards the case of the Rev. Mr. New, it may be remarked, at the outset, that it was rather absurd making him only Interpreter to the Search Expedition and under the command of two young Lieutenants of twenty-four years of age. He has been long resident on the East Coast of Africa, and is well acquainted with its languages, and, which is even of more importance to the point in hand, he has penetrated from the coast to the snowy mountains Kilimandjero and Kenia, having thus made alone an adventurous journey the same as that which resulted in the death of the experienced Baron von der Decken. Such a man ought to have been at the head, and not at the tail, of the Expedition."

—Mr. Waterman, Station-master at Sholapore, died suddenly of sunstroke on the 19th.

—The *Jam-i-Jamshed:* "The whole country between Bombay and Surat has taken the appearance of a sea. The train which left Bombay on Sunday morning for Ahmedabad narrowly escaped coming to grief. It crossed the Par Bridge at about 4-15 P.M., and after three minutes more the bridge was carried away. Thus 150 passengers were saved from premature death by the hand of Providence."

—A common white shark, 11 feet 11 inches long, and about 5 feet 8 inches in girth, was captured in Madras waters on Tuesday evening by some catamaran men.

—The *Bombay Gazette* hears that great distress from scarcity of food exists in the northern part of the Rutnagherry Collectorate.

MONDAY, SEPTEMBER 23.

—More than 500 houses have been destroyed by the floods at Dhoolia. At Koossoomba 150 lives were lost. Other villages have been swept away. Other accounts represent the loss of life as very great. There was a great rise in the Godaveri, near Nassick, on Sunday the 15th, and a number of gosavis are said to have lost their lives. Bridges have been collapsing in all directions. A correspondent of the *Bombay Gazette* says:

"From other parts of the district I learn that the great bandara on the river Kadwa at Palkhed, re-erected last year, and intended for the storage of water sufficient for the irrigation of some thousands of acres of land, has again for a length of over three hundred feet been washed down; the iron flying bridge on the same stream a few miles further down has been left high and dry five hundred feet from the present course of the stream; the bridges over the rivers Musam and Girna at Malligaum have been much damaged, the water having risen five or six feet over the parapets; some hundreds of houses in Malligaum and Chandanpoori have been wholly destroyed; and the new bund to the reservoir belonging to the railway company at Egutpoora has been seriously damaged. These are only the large disasters, but what a large bill of cost they represent, and what a great deal of suffering and privation! Cannot our engineers be induced to leave theories alone, and deduce a few practical formulæ from the experiences that must during the last twenty years have crowded upon them in the matter of these sudden and overpowering overflows?"

—Fall of rain to last Saturday in the Fort, 77 inches; Byculla, 87.

—The *Rangoon Times* has received the following telegram from Prome: "Panthays severely defeated if not crushed. Road to China open. Great rejoicings amongst Chinese at Bhamo and Mandalay." The telegram is dated the 6th September.

—Communication on the Madras Railway line has been interrupted for the past two days on account of the line between Dhoodnee and Goolburga being washed away by the floods which have occurred in that district.

—The *Times of India* has been supplied with an interesting notice of the capture of a slave dhow:

"The two cutters belonging to H. M. S. *Vulture* armed with a gun and rocket, and having altogether in their crews two officers, twenty men, and an Arab interpreter, were left behind to cruise off Ras-el-had, whilst the ship proceeded to Muscat for the mails.

"They had, although keeping a vigilant watch, seen no dhow pass for two days; when on the 6th instant, going out under sail in the early morning with the fishing-boats from the town of Ras-el-had, a rather large-sized dhow was seen, with her sail lowered, lying in the offing. All speed was immediately put on the boats with sail and oars to gain her before she should hoist her sail. The Arabs, however, wary at all times, but trebly so when engaged in their perilous slave-trade, recognized them when within about half a mile, and with wonderful celerity hoisted their sail and stood out to sea into the full swing of the monsoon. The boats then at once opened fire on her with the gun and rocket, whilst a rapid rifle-fire was kept up from astern. At first little was gained on the dhow, the heavy sea and strong wind preventing any accuracy of aim; and, as was heard afterwards from the dhow, the slave merchants stood by the halliards with drawn *creeses*, swearing to kill any one who attempted to shorten sail. The exciting chase lasted for upwards of two hours, during which the Arab at the helm was mortally wounded by a fortunate bullet from the rifle of one of the coxswains of the boats, at a distance of about six hundred yards.

"This, however, had no effect upon her course, and she still held on, but with the boats steadily gaining. The rocket cutter, being the less heavily weighted, closed first, and by a well-directed rocket when within about a hundred and fifty yards shot away the parrell which secured the yard to the mast, bringing the sail down instantly, and causing the dhow to heave to.

"Few who have ever seen the war-rocket fired forget the sensation they experience when hearing it for the first time; and evidently the shriek and the flame and the smoke of it disconcerted them all not a little, and checked all further resistance. The gun-cutter now coming up, the two boats went alongside and the crews boarded together.

"The crew and passengers, including the slave merchants, were found to number 34 Arabs, all armed to the teeth. Many of them were very reluctant to give up their swords and creeses, but this of course was speedily enforced, and the whole with the exception of the Captain and three of the crew were landed without delay. The Captain was lamenting that he had escaped four men-of-war off Zanzibar only to fall a prize to a man-of-war's boats at the end of his voyage. The number of slaves it was imposible at the time to estimate; crowded on deck and in the hold below, the dhow seemed, but for the aspect of misery, a very nest of ants. The hold, from which a most intolerable stench proceeded, was several inches deep in the foulest bilge-water and refuse; down there were numbers of children and wretched beings in the most loathsome stages of small-pox and scrofula of every description. A more disgusting and degrading spectacle of humanity could hardly be seen, whilst the foulness of the dhow was such that the sailors could hardly endure it.

"The *Vulture* fortunately arrived at Ras-el-had from Muscat on Sunday evening, and the following day all the slaves were transferred to the ship. The poor wretched creatures were so dreadfully emaciated and weak that many had to be carried on board and lifted for every movement. How it was that so many had survived such hardships was a source of wonder to all that belonged to the *Vulture*. On examination by the surgeon, it was found that there were no less than thirty-five cases of small-pox in various stages, and from the time of the first taking of the dhow to their landing at Butcher's Island, Bombay, 15 have died out of the whole number, 169, and since then there have been more deaths amongst them. But perhaps the most atrocious piece of cruelty of the Arabs was heard afterwards from the slaves themselves, viz., that at the first discovery of small-pox amongst them by the Arabs all the infected slaves were at once thrown overboard, and this was continued day by day until they said forty had perished in this manner. When they found that the disease could not be checked, they simply left them to take their chance and to die. Many of the children were of the tenderest years, scarcely more than three years old, and most of them bearing marks of the brutality of the Arabs in half-healed scars and bruises inflicted from the lash and stick."

—The *Friend of India* has asked a Hindu gentleman to give some account of Hinduism. He describes the changes since Menu, thus:

"1. The neglect of the principle of monotheism.

"2. The doctrine that faith in a particular god is more efficacious than mere works.

"3. The use of a new ritual instead of the Vedas.

"4. The religious ascendancy of certan sects.

"The theism inculcated by the Vedas has given place to a system of polytheism. Only the more learned among the people—the philosophic few—pretend to believe in an invisible and spiritual God, but their idolatrous practices belie their assertions. The mass of the people is deep sunk in idolatry. They are still aware of the existence of a Supreme Being, but then they no longer worship Him. The devotion due to Him, and Him only, is now directed to a variety of gods and goddesses.

"The Scriptures which have given birth to the present phase of Hinduism are the Puranas, of which there are eighteen in number. They contain accounts of the creation, philosophical speculations, instructions for religious ceremonies, genealogies, fragments of history, and legends describing the actions of gods, heroes, and sages. They do not form a consistent whole, and are full of contradictions. Still the Hindus receive them as an incontrovertible authority, and the present religion, which is derived from these Puranas, lies open to the just charge of being an inconsistent and contradictory system of belief.

"It is impossible to fix the number of the Hindu gods and goddesses. We hear it generally asserted that they amount to three hundred and thirty millions; but I am sure that this is an exaggerated account. The Puranas mention at most some hundred gods, including the female divinities. It is impossible in the highest degree to find out names of 33 crores in number, much more impossible to make gods answering to these names. Unless we suppose that every block of stone in India big enough to be a god were raised to the Hindu pantheon, every stream, even the pettiest rill, were allowed to have a presiding nymph, every tree its resident spirit, and every creature from the four-footed beast to even the subtle serpent entitled to claim worship from the Hindu, the degenerate posterity of the noble Aryans —I know not in sooth how to account for such a host of divinities. I have not the least shadow of doubt that the greater part of these Hindu gods were not in existence some five or six centuries ago. Many came to be known within the last few years. Pestilences have supplied us with gods. The cholera has given us a goddess. Our legendary aunts and grandm others have a peculiar power of manufacturing divinities. The origin of the local gods and goddesses can all be traced back and ascertained."

—The *Indian Mirror:* "The latest phase of Conservative Brahmoism.—We were startled by an advertisement in some of the local papers lately announcing a lecture by one of the leaders of the Calcutta Brahmo Somaj on the superiority of Hinduism to all other systems of religion. We could hardly believe such a thing to be possible, and our surprise knew no bounds when we were informed that Babu Debendro Nath Tagore was going to preside on the occasion. A lecture on the supremacy of Hinduism, we said within ourselves, ought to be delivered at the Sanatana Dharma Rakshini Sava by one like Bharat Siramani or Pandit Taranath, and that Rajah Kalikrishna ought to take the chair at the meeting. But that the whole thing should be a Brahmo concern appeared more like a hoax than anything else. Our doubts, however, have been removed, and our worst fears realized. On Sunday last the announced meeting came off under the presidency of Babu Debendro Nath, in the premises of the Training Academy, and Babu Raj Narain Bose proved, of course in his own way, that Hinduism was the best form of faith. Everybody was satisfied except Conscience, the inward monitor, to whom the whole proceeding appeared to be a huge sham, a lie, a scandal, and libel on the Brahmo Somaj. We say, and Truth says, that Brahmoism is the highest and noblest system of religion, and that every Brahmo is a sworn enemy of the corruptions of Hinduism, from which it is his duty to free his country."

Tuesday, September 24.

—The Mails for England leave on Monday next, and succeeding Mondays.

—Mau is *Englishman* for Mhow. The *Times of India says:* "It is satisfactory to know that the *Englishman* has the field of 'scientific' spelling all to itself, the *Pioneer*, *Indian Public Opinion*, and one or two other journals, which at one time seemed half-inclined to adopt the new-fangled system, having seen the error of their ways, and returned to the popular and (for newspapers) more sensible method."

—Destructive floods in Guzarat; *Times of India:* "It began to rain very hard from the evening of the 14th instant at Billimora. It blew quite a gale, accompanied by thunder and lightning. The river began to rise on the 15th, and at about 4 p.m. all the houses in the villages of Gaul, Vagreeh, and Rambhul were filled with water. The terrified people hastily got up on trees and roofs, and set up a tremendous wail. The Parsees of the town offered Rs. 10 for each boat to rescue the drowning men, but the native boatwallahs positively refused to launch their boats owing to the terrible storm. The screams of the entrapped women and children grew more heart-rending, and the Parsees, seeing no remedy, forcibly launched several boats and saved 41 persons. Many other boats, not finding it possible to reach the place owing to the force of the water, returned empty. As night grew darker the flood rose higher, and the people on the trees gave themselves up for lost. Their cries for aid were indeed pitiable. At last Government ordered a batakee to be beaten, ordering all the inhabitants to assemble in a certain place. This state of things continued till the next morning, when the Parsees renewed their exertions and saved some 200 more persons, including women and children, from death. Again, boats laden with baked rice and grain went round the flooded houses and supplied the besieged unfortunates with food. The flood began to subside on the 16th, but provisions are still distributed among the starving poor. On the 15th the two thatched huts were seen floating on the swollen river with 25 men clinging to the roofs. Boats were at once lowered to rescue them, but before the boats could reach the people the huts were carried away by the flood, and nothing further as yet has been heard about them. The loss of life and property is said to be great."

—On the 12th instant, just before we had our great downpour in Bombay, there were disastrous floods in Ceylon. Many villages were swept away.

—Two boys, named Pandoo Sonoo and Shevram Sonoo, brothers, were on Saturday last bitten by a stray dog: the dog was immediately destroyed by the Police. We have not seen the dog-cart going about Bombay for some time.

—*Times of India:* "Bai Jivkore and her husband, Laloobhai, who arrived in Bombay during the last week, were entertained on Wednesday last to a dinner by a well-known Hindoo gentleman of Bombay. We see with satisfaction that about 30 Hindoo gentlemen joined in the dinner without the least fear of being excommunicated for dining with an excommunicated couple. Arrangements are being made, we hear, to give this happy pair a public reception." Is this desirable?

—Same: "We hear that the great festival of 'Sheevusth' came off on Saturday, the 14th instant, at Nassick. The gathering was not very large, as the Collector, Mr. Erskine, had asked Government to make it known as widely as possible that cholera of a bad type was prevalent in the district. Another cause of the number being small was, we are told, that Government had very wisely put a stop to the indecent processions of the Suddoos. There were from 10,000 to 15,000 people on the great day at Trimbuck."

—*Indian Church Gazette:* "It is certainly surprising to find that in the Calcutta census only ninety-two persons are returned as Brahmos. If this approximately represents the number of professed members of the Somaj, it must be acknowledged that they make a very fair amount of noise in proportion to their numbers."

—*Bombay Gazette:* "The murderers of Sergeant Collins, R.E., an inspector of the Persian Telegraph Department, who was fired at by robbers and killed while travelling near Shiraz, have been captured and taken to Shiraz, where it is believed they will be executed."

—"No less than one hundred and fifty men of H. M.'s 62nd Regiment at Lucknow are said to be laid up with dengue."

—"Fifty-five thousand public schools are to be established throughout the Japanese Empire."

—The scene at the Brighton dinner given to Stanley is referred to by the London correspondent of the *Bombay Gazette:* "The Brighton papers make out that on the health of the visitors being proposed, coupled with Stanley's name, he got up to return thanks, commencing in a humorous vein, till some one at the end of the table laughed: upon which he suddenly lost temper and went on with his speech, but in an angry tone and manner, and said he had not come there to be laughed at and discredited, &c., with a good deal more that was offensive; and then turned on his heel and walked out of the room;—leaving behind him a silence so great that for some time you might have heard a pin drop. I have heard that the cause of annoyance was a good deal more than *a laugh*: and that Stanley was hissed by several. But whether that is so I cannot say. It seems so absurd as to be almost incredible that a man should have the determination and energy to go all the way to Central Africa and do what Stanley has done, and then to be put out like a little child and lose his temper on account of a laugh."

—The same: "A writer who describes himself as a zemindar, or a manager of zemindari estates in Bengal, writes to contradict the statement of the Calcutta correspondent of the *Times* respecting the Juggernath sacrifices. The latter has been insisting that the sacrifices when made were involuntary and accidental. But the present writer declares as the result of what he himself witnessed that voluntary sacrifices do take place, but that they are represented to the authorities by the police as accidental occurrences. He says that human sacrifices are considered necessary to inaugurate a new car. The priests lock the wheels to prevent the car moving, and the devotees tug at it in vain. At last it is whispered abroad that the god requires a sacrifice. In one case a man, a leper, sold himself for £6 and was immolated accordingly, the case being reported by the police darogah as one of accidental death. After this instance came to the writer's notice, he said he made a practice of watching the ceremony year by year, and he found that when a car refused to be moved, its first motion when it was got under way was always accompanied by an accidental loss of life."

—*Bombay Gazette*; Nassick: "Three sects of Saddoos, we are told, would not come out because they were not allowed to march (by order of the magistrate and police, in fact by superior orders) naked in the streets, and we are astonished to hear that the native women perched themselves in the windows to see, as they said, the images of gods!!! The Hindoos one and all are highly indignant at the order, and intend sending an appeal to the Supreme Government. I hope the worthy Collector of the place will remain firm in his resolve."

—The following is taken from the last Report of the Orphanage at Secundra: "A boy of about ten was *burned out of a den in the company of wolves*. How long he had been with them it is impossible to say, but it must have been rather a long period, from the facility he has for going on all fours, and his liking for raw meat. As yet he is very much like a wild animal; his very whine reminds one of a young dog or some such creature. Some years ago we had a similar child: he has picked up wonderfully, and, though he has not learned to speak, can fully express his joys and grief. We trust the new 'unfortunate' may soon improve too."

Wednesday, Sept. 25.

—*Times of India;* Zanzibar, August 28th: "Letters bearing date Unyanyembe, July 2, have

been received from Dr. Livingstone. At that time he had heard of the Expedition that had started to him, and was anxiously awaiting its arrival at Ujiji, when he hoped to go forward and finish his work."

—*Advance:* "The true feeling of the better classes with respect to the present political campaign may be learned from the fact that a Christian gentleman who has just returned from a five weeks' trip at the East informs us that everywhere he found his Republican friends inclined to prefer Grant to Greeley, but exclaiming, at the same time, against the misery of being compelled to vote for one of two candidates with neither of whom were they at all satisfied."

—*Indian Statesman:* "It is a terrible reproach to British rule that people should ever die of hunger under it, but so long as we make the relief of famine so purely a question of money as we now do, the reproach will belong to us. We have got into a bad habit of regarding these periods of drought as the inevitable harbingers of death, and this nightmare of a delusion must be shaken off the State. The judicious expenditure of a single million sterling would have saved that dead host alive that perished in Rajpootana two years ago. Government should accept no excuse for the death of the people at such periods but the proved impossibility of saving them alive. Condone all mistakes but that of letting the people die. We must expect to deal with famine in this country as one of the normal conditions of our rule, and we must surmount it. We *can* surmount it, unless it come upon us on a scale very different from even the famines in Orissa and the North-West. The error we have made uniformly hitherto is the treatment of the calamity as a purely money question. Are we not right when we say that at such crises the State is bound to *take* whatever it requires to save the people alive, though we should even seem to confiscate the wealth which mutely appeals to us in other provinces? We dare not let these catastrophes repeat themselves."

—*Overland Mail, September 6:* A most alarming fire broke out in Canterbury Cathedral on September 3. The roof above the famous Thomas à Becket shrine has been destroyed, but happily, after great exertions, the magnificent edifice was saved.

In the manœuvres of the Prussian army in France on September 1 and 2 the routing of the French from Wörth to Styring, and from Argonne to Sedan, was re-enacted for the education of the young German soldiers.

The Spanish Ministry boasts of more than 300 supporters out of the 406 deputies in the new Parliament. The Cortes will meet on September 15. The triumph of the Administration is considered perfect.

Grand banquets are being given in Geneva in honour of the Court of Arbitration. The American banker has invited 2,000 guests.

Father Hyacinthe was married on September 4, and his eloquent defence of the act has attracted much attention.

The Mayor of Pontefract confesses himself a convert to the ballot upon his experiences of the recent election.

Politicians hesitate to speak with confidence of the issue of the second election under the ballot at Preston. The election will take place next week.

The press this week have published extended notices of the great events of September 2 and 4—the fall of Sedan and of the Imperial dynasty.

The provisions of the new Licensing Act are being enforced throughout the country. About seventy publicans have been summoned in the Clerkenwell district alone.

The price of coals at Leeds advanced 5*s.* 10*d.* the ton this week; in London the price has been a trifle lower.

The Rev. Richard Kirwan, rural dean of Honiton, has been drowned at Sidmouth while bathing.

The *British Medical Journal* gives the following results of M. Lindeman's recent investigations of the parasitic bodies found on the false tresses and chignons commonly worn by ladies. They are to be found at the extremity of the hairs, and form there little nodosities, visible, on careful examination, to the naked eye:—

Each of these nodosities, says M. Lindeman, represents a colony of about fifty psorosperms. Each psorosperm is spherical; but, by the reciprocal pressure of its neighbours, it is flattened, and becomes discoid. Under the influence of heat and moisture it swells; its granular contents are transformed into little spheres, and then into pseudo-navicellæ, become free, float in the air, penetrate into the interior of the human organism, reach the circulatory apparatus, and produce various maladies—"cardiac affections," especially valvular affections, Bright's disease, pulmonary affections. M. Lindeman calculates that in a ballroom containing fifty ladies, forty-five millions of navicellæ are set free; and he concludes that it is necessary to abolish false hair, which often proceeds from unclean persons.

Charles Jean-Marie (better known as Père Hyacinthe) Loyson was, on September 2, married to Emilie Jane, daughter of Mr. Amory Butterfield, and widow of Mr. Edwin Ruthven Meriman, of the United States of America.

The *Daily Telegraph* publishes the following telegram, dated Massowah, September 1:—

Prince Kassai, King of Abyssinia, has sent an ultimatum to Munzinger Bey, at Keren, ordering him and the Egyptian army to leave Bogos immediately, and threatening that in case of refusal he would declare war. Munzinger Bey having refused, the Egyptian troops will probably advance into Abyssinia. The Egyptian troops are all armed with breechloaders and cannon of the latest improvements. Should they gain the first battle, they will advance as far as Adowa without serious resistance.

Thursday, Sept. 26.

—All her Majesty's force at Baroda, soldiers, officers, Resident, turned out to grace with their presence the parting of H. H. the Gaekwar with the belly-god, Gunputi, at the termination of the Gunputi holidays. Every one that took part in the pageant gave the lie to the Bible declarations concerning idolatry. And a solitary missionary, preaching on the other side, is expected to convert the people.

—At the Calcutta Criminal Sessions on Friday, John Henry MacGuire, a European, pleaded not guilty to an indictment charging him with having, on the 8th September instant, at Dinapore, murdered a native, named Kangalee, by shooting him with a gun. A second count charged the prisoner with having caused grievous hurt to the said Kangalee by shooting him with the gun. The jury returned a verdict of guilty of culpable homicide not amounting to murder, and His Lordship sentenced the prisoner to eight years' penal servitude.

—The *New York Tribune* contains the following intelligence from Chicago:—"A letter from Red Bird, a small town in Monroe county, Illinois, gives a thrilling account of the escape from its keepers of the rhinoceros belonging to Warner and Co.'s Menagerie and Circus on the occasion of its being brought into the ring for the first time. The showmen had prepared the animal for exhibition by attaching to a ring in its nose two strong wire-ropes, and twenty-four men were deemed sufficient to control the beast. It submitted quietly to being led from the cage, but on entering the arena suddenly threw up its head, and, plunging madly to the right and left, broke loose from the men and dashed forward through the tents. Its first victim was John Gillem, a canvas-man, who was knocked down, and, the beast trampling upon his breast, he was killed instantly. It next ran its nose against Martin Ready, another canvas-man, striking him in the stomach, ripping out his bowels, and killing him on the spot. It then made a dash in the direction of the seats, which by this time were cleared of the frightened spectators, and knocked down nearly all of the seats on one side of the tent, dislocating the shoulder of one of the employés and breaking the arm of a spectator. Running next into the menagerie tent, it upset Mr. Porepaugh's den of performing animals, after which it struck the centre-pole with its head, bringing it down with a crash upon the cages of the tiger and leopard, but not breaking them so as to allow the animals to escape. Dashing into the museum tent, it broke all the curiosities, frightened all the people in the neighbourhood, and rushed out through the canvas into the street, finally stopping in a vacant house, the doors of which stood open. Here the men succeeded in capturing the animal and getting it into a cage. The damage to the show was about 3,000 dols."

—The *Indian Statesman* says: "About two hundred and fifty persons were assembled in Falkland Road Hall on Tuesday evening, and to all appearance made one of the happiest parties it has been our pleasure to attend, an opinion in which we are confirmed by many who were present with us."

This was a tea-meeting to raise funds for the supply of Sunday School Libraries in connection with the Methodist Episcopal body.

—The Old Catholics of Bavaria have agreed on these reforms as indispensable: 1. Each community shall have the right to choose its one priest; and priests are no longer to be named by the bishops. 2. Priests must be sufficiently paid by the community to enable them to live respectably. 3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity. 4. The Chapters shall be dissolved. 5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province. 6. There shall be no separate payments for Masses at burials, baptism, &c. The priest's salary shall be sufficient to enable him to live without charging additional fees. 7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions. 8. Auricular confession must cease. 9. Pilgrimages, Processions, and begging missions must cease. 10. The worship of pictures, statues, and images must be discontinued and be proceeded against by the State.

—At a meeting in Liverpool the other day, Father Nugent told a Roman Catholic audience that there were in the Liverpool Police cells, the night before the holding of the meeting he was addressing, 623 women charged with being drunk and disorderly, and 1,166 men charged with the same offence.

Friday, Sept. 27.

—The Str. *Hindostan*, with our next English Mails, left Aden on Wednesday, 7 P.M.

—A telegram from Aden says: The *S. S. Parnassus* has broken in two, and salvage is hopeless.

—The *Times of India* hears that the Maharajah of Jeypore, the Maharajahs Scindia, Holkar, and Rewah, and the Rao of Kutch are to attend the Bombay darbar in November.

—Rev. W. W. Philips, Chaplain in India, has retired from the service.

—Mr. Mull, of the *Times of India*, drew the attention of the musical world two or three years ago to the great talent of the young Le Jeunes on the organ. The English papers are now speaking with admiration of the talent of Mr. Mull's own son, Percy, aged 12, on the same instrument.

—*Times of India:* "On Sunday last at the Prathana Samaj the sum of Rs. 250 was raised, in subscription, towards relieving the sufferers by the floods in Khandeish. We may mention that the idea was a most excellent one of sending part of the Guzerat Famine Fund in relief of the same sufferers, as much as Rs. 2,000. The fund has been standing since 1864."

—Deaths last week, 338.

—*Times of India:* "Yesterday afternoon the nuptials of the Kapoli Banian widow Shamkoover and Pragjee Lalljee were celebrated at the house of Mr. Jewraj Peerbhoy in Grant Road, in the presence of a large number of Reformers. It will be remembered that some time since the two came down to Bombay for the purpose of being married, and that some of the caste hearing of their intention, carried off the widow perforce and kept her confined for some time. Ultimately she was released and sent off to Broach from the Bandora Railway station. Her intended husband however received intimation of her whereabouts, and with the assistance of Mr. Mathooradass Khetsey and the other reformed Banias, succeeded in rescuing her from her place of confinement at Broach, where she was kept under the surveillance of her late husband's relations. They arrived in Bombay on the 24th, and arrangements were at once made for the celebration of the marriage, which was performed with much éclat yesterday afternoon."

—The *City of Cashmere*, seeking to make our harbour last Saturday in thick weather was near going ashore at Alibag, but was warned off in time.

Selections.

MEETINGS ON THE HIGHER CHRISTIAN LIFE.

A series of three meetings was recently held at Kilburn on the above subject. A friend has transmitted us a few particulars, and admits that, though having attended them conscious of a degree of prejudice, her soul received blessing, and entered more than hitherto into the abundant resources for the subduing of sin and self provided for us by our Father in the gift of an in-dwelling Christ.

Many brethren and sisters bore happy testimony to the goodness of God in revealing Jesus as a present actual *power* in heart and *life*, and that to one abiding in Jesus, deliberately making over self and circumstances to his governance and control, *all* things are possible, because with God *all* things are possible.

The third meeting was one of a felt power in many souls; strong desire was manifested for the spiritual eyes of the understanding to be fully opened, that we might know the things that are freely given to us of God.

The writer speaks of it as follows:—"The meeting was peculiarly solemn: there was such reality about the confession of accepted blessing, as well as in the desire of others to attain it, and the reality was brought home to *me* that 'He who spared not His own Son,' *did* 'freely give us *all* things;' that Jesus was 'able to save to the *uttermost* them that come unto God *by Him*.' What can we ask more of love to satisfy, of grace to satisfy, of power to *keep?* Oh, that God's dear people would let the love of Jesus melt down their cold reserve, and make them forget differences in phraseology merely, and come together in his name, to seek, obtain, confess, and praise Him for 'His riches in glory, *by* Christ Jesus.'

We thank the Lord for any measure of blessing obtained, and feel sure that no such gathering of believers can take place, with honest heart and single eye, without 'receiving blessing of God.'"
—*The Christian.*

PIETY IN THE COALPIT.

"God moves in a mysterious way
His wonders to perform."

We have been reminded of this couplet while reading a communication lately received from a collier named Henry Pickering, who writes from Buddesley Ensor Pits, near Atherstone. It appears that on the 27th of July 1836 four men were killed in that pit by an accident happening to the engine. This occurrence made a deep impression on the minds of the survivors; and it was proposed that prayer should be offered each morning, before descending the pit, by one of the pious colliers. This was readily agreed to, and has been continued ever since. The writer was the first to begin. Well may he say, "Who can tell what ills have been prevented by this practice?" This accident also led to the holding of an annual meeting in the open air on the Saturday evening and Sunday morning nearest the 27th of July. The one on Sunday morning is held as early as half-past four o'clock, and is largely attended. The object is not so much to commemorate the event as to seek the salvation of sinners. Several addresses are given by the colliers and others, who also engage in yrayer. Our correspondent has never missed this anniversary for thirty-six years, the thirty-sixth having just been held. Who can tell the amount of good brought about by what men call an accident? There is a mystery about these things, but as William Cowper also says, in the same hymn—

"God is His own interpreter,
And He will make it plain."

HINDOO CIVILISATION *v.* CHRISTIAN CIVILISATION.

The following valuable contribution to the controversy on the Archbishop of Canterbury and the heathen is from the pen of the Rev. George Trevor, of Becford Rectory, Hull, and is addressed to the Editor of the *Times*:—

Your masterly review of Mr. Hunter's "Orissa" supplies a timely comment on the practical value of that majestic myth which the Archbishop of Canterbury is supposed to have insulted. Hindoo civilisation has done little enough, it seems, for Orissa, and it would be interesting to know how far it has more beneficially affected the population of other parts of India.

Your reviewer says well that its legends "throw radiance over the Valley of the Ganges during centuries before the Christian era, and come down in streams of light to the furthest point of Hindustan" (India). That would still leave a good many millions in outer darkness; and one would like some historical details of the civilisation produced by this light where it shone. If it, as Mr. Thâkur thinks, was based on the "sacred books," we must go back a score of centuries at least in quest of its beneficial operation. It is strange he should imagine these books to be so wholly unknown to Christians. The truth is that the *Vedas* never existed in a complete form (if they do now) till they were collected by Christian scholars, andthey are probably better known at Oxford than at Benares.

The only people to whom the *Vedas* are a sealed book are the Hindoos, the bulk of whom are religiously forbidden to read them; while of the Brahmans, to whom alone the study is permitted, not one in a thousand can master the text. It may be safely affirmed that no missionary in India is so little acquainted with the contents of these sacred books as the natives whom he seeks to convert. If they formed part of the examination for the Indian Civil Service, the native competitors would stand but a poor chance against the Europeans. The *Vedas*, however are only the primitive hymns of the beef-eating, spirit-drinking, polytheistic Aryan invaders. Their civilisation may be rated, perhaps, a little above that of the Saxon settlements in Britain, but is decidedly below the moral and social standard of the Norman Conquest. We must descend to the much later ages of the *Brahmana* and the institutes of *Menu* for any glimpse of a civilisation comprising the conceptions of monotheism and law. Even then we find the edifice built on the foundations of caste (which the *Vedas* are ignorant of); and, still worse, it is a palace of philosophical thought which never had any real existence in human society. Nothing is more certain than that the *Menu* code was never the actual law of any part of India. It affords, however, some evidence of the contemporaneous state of morals in its awful catalogue of minntely classified crimes, and the inhuman penalties awarded to the offenders.

After all, the *Puranas* are the only "sacred books" which practically influence Hindoo civilisation, and these, it is well known, are of comparatively recent origin (some probably later than the Christian era) and full of the most abominable and filthy idolatries. The Archbishop's phrase "heathenism of the worst kind" is really too feeble an epithet for this vast seething pit of frightful impurity. Mr. Thâkur may rest assured that drunkenness, which the Christian religion forbids, can never work in England that total searing of the conscience, that overthrow of the very foundations of morality, which the whole Hindoo population have suffered for centuries from the direct teaching of their religious services. So far as the "sacred books" are evidence, what we see in India is first an immigration of warriors worshipping the powers of Nature, slaughtering the natives, perhaps sacrificing theirprisoners, and eventually reducing the vanquished races to servitude; next, a brief flash of philosophic thought struggling to give dignity to the conquerors, and consolidate the slavery of the subject population by the fiction of a divinely ordained immutable inequality of mankind, and, lastly, all quenched in the aboriginal idolatry which took its revenge on the superior race by swallowing up philosophy, learning, manhood, purity,, and faith in that bottomless pit of private, social, and public corruption out of which Christianity is now seeking to deliver them. Add to this, Sir, that some 20,000,000 or more of aboriginal races still linger in India on whom Hindoo civilisation "never cast a flicker," and we may surely pardon the zeal of a Christian Archbishop in desiring to extend to them the steadier and more enduring light in which our own civilisation has grown and flourished, and in the absence of which the Hindoo coruscation has ended in what we see.

From the historical point of view the Hindoos have never since appeared in so high a state of civilisation as they were found by Alexander the Great. The Greeks esteemed them to be a chivalrous and truth-speaking people; what they are now is greatly due to the brutal tyranny of their Mahommedan oppressors. Bnt Mahommedans also are among the objects of our missionary exertions. Mr. Thâkur pronounces the effort impracticable as well as offensive. Yet he himself must have undergone no slight "conversion" to writh as he does, and possibly his religious views are more offensive to the bulk of his countrymen than our own. We take our chance, or rather we do our duty. Your correspondent allows that English education has "removed some excrescences from the native systems," and that is all it has done for the native mind. Why should he be angry at our endeavouring to remove a few more? Hindoo civilisation is all the better for getting rid of certain geographical, physical, medical, and scientific "excrescences" which fill so large a portion of the "sacred books," that one can only guess at the "system" supposed to underlie them. Why object to a continuance of the relieving process? I am much mistaken if Mr. Thâkur does not hold caste and idolatry to be "excrescences." These are just what the missionaries labour to remove. True it is a hard work, a work of ages, perhaps, before its accomplishment. Still there are some signs of progress, and when "excrescences" to the tune of 350 millions of imaginary deities, with a daily round of ceremony and sacrifice choking up all moral sense, have to be removed, what objection can there be just to succour the "system," which might otherwise go off in a swoon, by an exhibition of the one true God and Jesus Christ whom He hath sent?

Miscellany.

—The Lord's Supper in Relation to the Social Life of the Church (from the *Freeman*):—"In the varied warfare at present waged with Popery —whether of foreign or native growth—we have hitherto failed through neglecting to exhibit the Lord's Supper in its true character. It is this ordinance, under different aspects, which always becomes the key of the position, and from the strong tincture of Ritualism that characterises its observance in all Protestant denominations, Romanism always finds a traitor in the camp to facilitate its re-admission, thus accounting for its frequent resuscitations and apparent vitality after repeated overthrows. "The Canaanite is still in the land."

Through mistaken views regarding the Lord's Supper amongst those contending with transubstantiation there has been conscious inability "by manifestation of the truth to commend themselves to every man's conscience;" for whilst ultra-Protestants, who regard the ceremony as a memorial only, with strange inconsistency still retain the Ritualistic element in their *practice*, and thus give the Romanist an advantage, others of High Church tendencies are prevented using "great plainness of speech," which alone would dissipate "mystery," the Romanists' stronghold.

Although neither mystery nor obscurity attaches to it, the Lord's Supper has its special truth and sanctity, as the penalty attached to its profanation plainly indicates. It has a double aspect—towards God and towards man. It "shows forth" not only the divine sacrifice as a memorial, but the Church which is His body in its unity—in Him. It is in ignoring the latter—the human element—a putting asunder "what God hath joined together," that believers have perverted this simple ordinance, "received of the Lord Jesus and committed unto us." It is in this aspect as bearing on the ordinary habits and life of the Church that the error has been most injuriously felt. By identifying it solely with the *spiritual* nature of man, and converting it into an act of worship, the *body*—that noble portion of us—has been ignored, as though "Jesus himself likewise had not taken part of the same;" and, relegated from its proper concern in eternal things, has almost been excluded from the service of God.

The consequences of such neglect of heavenly truths are what might have been anticipated—deterioration of character in the Church and threatened dissolution of social life. The evils which characterised Christian communities, and under which we groan in these last days, may be attributed to this unfaithfulness; the poor believer is estranged from intercourse with his betters, mutual jealousy is engendered, and "charity" aggravates the evil.

Is there no provision in the Gospel against such a condition? "Is there no balm in Gilead?" Yes, indeed; but since Popery first subverted the foundations, the *social* life of the Church has never been fully reinstated in its pristine integrity. The Reformation itself but restored the form of sound words, and that substitution of a sacerdotal caste with its parody of the Lord's Supper and other superstitions of mediæval origin was still left to aggravate the pride and antagonism of classes, until the gulf between Evangelical worshippers in the same edifice is not unfrequently as great as amongst the various castes of India.

It was as an antidote to such social evils, and to satisfy the newly-awakened yearnings of humanity, that our Lord inaugurated his ministry at a family feast and closed it by the social meal engrafted on that feast of the passover which had embodied in it the sacred rites of hospitality. Here "the old commandment, which was from the beginning," is reasserted as the foundation of a new and perfect community, "knit together in love" through faith in His divine sacrifice. Our Lord in the ordinance thus instituted, as in His whole life and teaching, manifested a distinct line of diver-

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gence from "the beggarly elements" of the Mosaic economy—"a yoke which neither we nor our fathers were able to bear"—sanctifying to his service the entire habits of every-day life, that "whether we eat or drink, or whatever we do, we should do all to the glory of God." We must not therefore regard the institution as a novel ceremony, or anything exceptional to our Lord's usual habits. As "the Son of Man who came eating and drinking," had He not ever thus lived amongst His disciples? There was the one purse, the one table, and the one company, and "Himself was amongst them as one that serveth." His ignorant and still earthly-minded disciples were His companions, the confidants of His holy feelings and utterances, partakers of all His vicissitudes, and up to the close of the sacred narrative we find those that had "continued with Him in His temptations," with the increasing number of believers, all "continuing steadfast in the Apostles' doctrine and fellowship, *and in breaking of bread* and in prayers . . . continuing daily with one accord in the temple, *and breaking bread from house to house did eat their meat* with gladness and singleness of heart." . . . And this is the Lord's Supper!—that divine institution whereby the Church was to regenerate society—and "how do we see it now?" Alas, "how has the fine gold become dim, and how is the most fine gold changed." How have even the most orthodox lost the true conception of the ordinance! In bondage to the letter or to a fear towards God taught by the commandments of men, they have drifted into fashionable conformity, until the hospitable board of primitive Christianity is forgotten, and the simple meal of the disciples is nowhere recognisable from a ritualistic ceremony. In condescension to our ignorance, and from regard to the vital truth preached amongst us, God has not taken away His Holy Spirit from us, yet the leaven is doing its deadly work, and to lively Christians a communion season, so called, is often burdensome and oppressive, and that such a general perversion towards the Roman mass has not demoralised Protestant communities to a yet greater extent may be partly owing to our Revivals being greatly characterised by the social element. It is striking to observe how the spiritual instinct of believers has struggled against this bondage. At the Highland Annual Communion Seasons in olden times, when the word was with power, it was the custom of the godly portion to travel great distances to participate in the ordinance with other churches, and "to entertain strangers" was, on these occasions, a sacred duty; thus, in addition to the spiritual feast at public services, the blessed fellowship enjoyed at the family altar *and social board* came to be regarded as a holy ordinance—the Lord's Supper really restored in its primitive purity.

Even our religious *soirées* form an example—when preserved from unhallowed levity—of the social life in believers struggling for expression, which is doubtless accepted of that gracious Saviour so ready on emergency to "turn the water into wine." We complain that our Sabbath scholars emerging to maturity—with the warmth and buoyancy of youth—shun Church membership; that the working man is alienated from our religious services; "the children of this world are wiser in their generation." They can attract into clubs, casinos, and public-houses! There is no caste in the dancing saloon. Many are thus drawn into the vortex of sin from a mere natural craving for society. It is time the Church awakened to the facts of man's real nature—body and soul—that "Christ is also the Saviour of the body," and in sanctifying the social board of His disciples still spreads a commemorative table for Himself.

H. M. CONRAN, Major.

Inverness, July 1872.

—The Rev. Mr. Baldwin, of the Foochow Mission, visited Japan lately, and thus writes about the work there: "I found the missionary brethren," he writes, "deeply interested in their work, and waiting eagerly for the full dawn of religious toleration— Burnside, Ensor, and Stout at Nagasaki; Green, Gulick, and Davis at Kobe, looking for their reinforcement, and resolved on carrying the gospel to the large city of Oosaka; Ballagh and his associate at Yokohama: not forgetting the zealous ladies, Pruyn, Pearson, and Crosby, of the Woman's Society. Besides these, there are other workers doing a noble work in the government schools—missionary in its ultimate aim and result, though not bearing the name. Such are Dr. Brown (formerly of the Dutch Reformed mission) at Yokohama, and Messrs. Verbeck, Veeder, and Griffis, at Yedo. The buildings, as well as plan, of the school at Yedo are quite extensive, embracing departments in the English, French, and German languages; and already the school claims to be called a college. The instruction, of course, is still elementary, as the students' great aim is to *acquire the languages mentioned.* The brethren at Nagasaki and Kobe seem to be working very cautiously, on account of the jealousy of officials and the timidity of the people. One of them remarked to me that the servants would be afraid to attend even family prayers. But at Yokohama the prospect seems more inviting. Mr. Ballagh, of the Dutch Board, holds public services on the Sabbath, and in March organized a church of eleven members, the only one in the empire. The interesting religious movement which has resulted so favourably, thus far, to the cause of Christ at Yokohama is closely connected with the work under Mrs. Pruyn's direction. She and her associates have charge of an asylum for children; but the evening meetings held in different rooms of the institution, one in English and one in Japanese, have been richly blessed as a means of grace to natives and foreigners, so that the institution is virtually an evangelical training-school as well as an asylum. To one tolerably conversant—from history or observation—with the Japanese as they were only a few short years ago, the changes and signs of change now apparent must be deeply interesting. There seems to be a perfect mania at the open ports for imitating foreign nations in dress and manners, and in the various arts of civilized life. Little things as well as great ones—things that lie so much on the surface of society as to seem almost fortuitous—show this growing tendency. To say nothing of the more important matters, as steamboats, railroads, telegraphs, foundries, and scientific schools, we find the fact indicated in other ways. For example, we had numbers of Japanese on our steamer as we passed through the inland sea. One would wear a foreign hat, another a pair of foreign shoes, while a third would sport a watch with a gold chain. We even had our Japanese fop, in the height of foreign fashion, or a little beyond. The Government seems disposed to give an impulse to this imitative tendency, if it did not actually originate it. In the army they adopt the French uniform and drill. In their custom-houses they require their officials to sit at tables to write, instead of squatting on mats on the floor. Descending even to the fashions of society, they issue edicts of indulgence, permitting the men to let their *heads* go *unshorn*, and the married women to dispense with blackening the teeth with the wash of vinegar on iron-filings, which gives the mouth such a ghastly, cavernous appearance. Some foreign observers regard the Japanese as children in their fondness for foreign ways and readiness to adopt them; and on this account such observers seem to apprehend a reaction in the native taste. However this may be, the *Government* seems quite fully committed to the new order of things, and the people will naturally follow, to a greater or less extent, their literary and official leaders in the march of progress. As to the bearing of the people toward Christianity and the few native converts, there is no open or very marked opposition at present. There may be a secret feeling of hostility among some in official circles, and among the people, especially in the interior; but considering the whole aspect of things the Japan field is full of promise. Toleration is sure to come in time, if it has not already come. Good foundations have been laid. Some of the missionaries, and those engaged in government service, have gained a competent knowledge of the language. One Christian church has been organized, and there are hopeful inquirers besides. A beginning has been made in the preparation of grammars, dictionaries, &c., in English and Japanese. And, better still, the work of translating the Scriptures has been commenced, one or two of the gospels being already in press or print, though not yet in full circulation. How precious the work among those vast populations in the East, in China and Japan! Let the church renew and multiply her prayers and efforts, that the Spirit may come in power to bless every effort, and give realization to every hope."

TELEGRAPHIC NEWS.

Berlin, 19th September: The German Infantry of the Line and the Jäger Battalions have been reduced to a peace footing.

London, 20th: His Majesty the King of Sweden died on Wednesday last.—There is a material fall in the price of iron at Wolverhampton in consequence of active foreign competition.—A Federal Congress of the International Society, held in London, have passed a resolution declaring that the General Council has gravely compromised the Society and caused disunion.

21st: A congress of the Old Catholic party has been assembled at Cologne; several English bishops were present, who expressed sympathy with the movement —Their Royal Highnesses the Prince and Princess of Wales are now visiting the Duke and Duchess of Athol. —Colonel Cuppage has committed suicide at the Ulster railway station.

Stockholm, 21st: The Prince Regent has been proclaimed King Oscar the Second.

Berlin, 21st: The Emperor has accepted the resignation of Herr de Thule (? Thile). Herr Balou has been appointed his successor.

London, 23rd: It is expected that there will be a partial strike amongst the bakers here.—M. Edmond About has been arrested and imprisoned at Strasbourg for his articles against Prussia in 1871. He was, however, released on the following day.—It is reported that diplomatic efforts are being made to settle the dispute between Egypt and Abyssinia.—The price of coal at the Sheffield collieries is three shillings lower.

25th: The Japanese Ambassadors have been entertained at a banquet at the Mansion House. Sir John Hanmer has been gazetted Baron Hanmer. Sir William Coghlan has been gazetted Colonel Commandant of the Royal Artillery.—The alleged French coal contract has been contradicted.—A new coal-field has been discovered at Waterford.

26th: Abyssinia is soliciting the intervention of England as well as of other powers against Egypt. *Obituary.*—Princess of Hohenlohe, the Queen's sister. —The *Gazette* of to-day publishes Sir A. Cockburn's reasons for dissenting to the award of the Geneva Arbitrators.—The Germans will commence to evacuate Marne on the 15th October.

PASSENGERS ARRIVED.

Per P. & O. Str. *Nubia, 24th:*

From Southampton.—Capt. and Mrs. Harris; Mr. F. S. Growze; Mr. H. A. Coombes; Mr. F. S. Anderson; Mr. J. A. Anderson; Mrs. Proctor Sims and infant, and two children; Mr. T. Jones; Mr. H. Bennett; Mrs. A. H. Brown; Mr. R. Arch; Mr. J. Cooper; Mr. S. R. Nicholas; Mr. S. Hogarth; Mr. Bedford; Mr. and Mrs. Hayfield and 2 infants; Mr. Nicolson; Mr. and Mrs. Grogan; Mrs. Young's ayah.

From Venice.—Mr. G. H. Jackson; Mr. E. Cordeaux; Mr. D. and Miss Roberts.

From Brindisi.—Mr. E. Gay; Mr. F. Jones; Mr. G. Neville; Mr. A. Gerder; Mr. G. Dickson; Mr. White; Mr. Russell; Mr. F. Wilson.

Per Str. *Oreste, September 26th:*

From Trieste.—Mr. and Mrs. A. D. Achi and two children; Mrs. Bherus and five children; Captain Pedder; Mr. H. Jensen; Mr. Reslobe, and eighteen deck.

PASSENGERS SAILED.

Additional per Str. *Indus, 20th:*

For Southampton.—Mrs. Lowry and Mr. S. Hanman.

For Venice.—Mr. J. Stanfield.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

DEATHS.

FOXLEY.—September 19th, at Byculla, Mr. Edward Foxley, P. W. Department, aged 32 years, deeply regretted by his friends.

PYNE.—September 15th, at Sheagaum, Elizabeth, wife of Mr. J. Pyne, Chief Superintendent Bombay Water Works, Sion, aged 55 years.

ELANDER.—September 13th, at Clifton, Kurrachee, George Elander, Esq., late Engineer for Canals, Kurrachee Collectorate, aged 54 years 8 months and 6 days.

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